

II.—*Observations upon the past and present condition of Oujein or Ujjayani. By Lieutenant EDWARD CONOLLY, 6th Light Cavalry.*

Having lately had an opportunity of paying a visit to this ancient city, where I endeavoured, as far as a few days would allow, to explore the various buildings and temples within its precincts, collecting specimens, papers, antique coins, and inquiring into points of history and superstition, it has occurred to me that I may be able to add something to the hitherto meagre and faulty descriptions published of this celebrated place.

European visitors to *Oujein* generally first hasten to the water-palace. In my survey of the town and its environs therefore this will be a convenient spot from which to begin my observations*.

Five miles north of the city, the *Sipra* running due north separates into two channels, and surrounds an oval-shaped rocky eminence of about five or six hundred yards in circumference. The island thus formed, which a now dilapidated wall encloses, is crowned with a clumsy, rudely fashioned palace, the architect of which preferred solidity to elegance; for the rough blocks of trap composing the walls have no carving or ornament save where some isolated stone shews, by its sculptured figures, that it once adorned a more ancient edifice†.

Two solid bridges, at either extremity of the island connect it with the left bank of the river. The one to the north where the bed of the stream is more narrow and the rush of the water more violent, has with the exception of one or two tottering arches been swept away. The other seems to defy time and the elements. From this last the water works commence. The floor of every arch has been faced with masonry and a narrow canal, cut into the centre of each, alone affords a passage for the water in the dry weather. The bed of the left stream (its whole breadth) for more than a hundred yards to the north of the bridge, has been similarly levelled and chunamed. The water, stealing gently through narrow and sometimes fancifully shaped conduits, feeds in its course numerous square tanks, shivers over carved purdahs a yard high, and at length united in a larger reservoir, tum-

* HUNTER notices this place, *As. Res.* vol. VI. FORBES devotes a few lines to it. Sir W. MALET published a paper upon *Kaliya deh* in the *Oriental Repository*, a work I have not been able to procure.

† For the palace see HUNTER;—a few of the doorways and cornices are however faced with less common material. I noticed a reddish-brown porphyry, (Spec. 1,) a yellowish-brown porphyritic sandstone, (Spec. 2,) a spotted do. (Spec. 3.,) and a handsome red stone, old red sandstone, (Spec. 4.,) all these I was told are from *Rampoora*. (The numbers refer to specimens forwarded.)

bles with a fall of perhaps 20 feet, over a perpendicular wall of masonry, into its natural bed. Pucka walks separate the tanks from each other, and in the centre, one broader than the rest cuts across from bank to bank, dividing as it were the works into two squares. The right bank (of the left stream) by a singular neglect and want of taste presents only its natural rude face of black and broken earth, whereas it afforded, by its gentle slope up to the palace, an excellent base for a terraced ghát.—The left bank has been more favored, an arcade lines it which opens to the river, and whose flat and pucka roof is on a level with the top of the bank. The domed chamber contained between each arch occupies about fourteen square feet. From the central chambers a second arched way projects, giving this part of the building a double width*. Two tanks occupy the outer, and spread a delightful coolness through the interior, apartment. At a little distance from the left bank four high stone walls enclose a space whose circuit is about three miles. It was probably once a *runna* or garden.

All these buildings are of trap, the material of most of the temples and walls of *Oujein*, and which is quarried in a range of hills three miles W. N. W. of the city. The assertion of HUNTER that this range is granite must have been a slip of the pen, for the step-like sides and tabular top betray its composition from a distance, and granite is quite unknown to *Oujein*. The range also extends only two and not seven miles as HUNTER writes†, which seems to indicate some indistinctness in the MSS. at this place. The stone quarried here, and generally for building throughout South *Mulwa* differs in no respect from the common trap of the *Vindhya*, except that being less interseamed with quartz it affords a convenient material for the chisel. The hills from which it is extracted do not furnish that variety of geodes, zeolites and calcareous minerals which are spread in such profusion over the ranges near *Mhow*, and the only amygdaloid I could detect on the *Oujein* hill seemed merely decomposed trap, its cells lined with green earth but containing no crystals‡.

To return to the water-palace. The works above described are so solid, and the chunam so excellent, that the water which annually

* See the plan. The two sketches 1 and 2 which accompany this paper have no pretensions to minute accuracy. They are in some degree drawn from recollection and are merely explanatory of the text.—I am indebted for them to the kindness of Lieutenant KEWNEY, D. A. S. M. G.

† A similar range lies to the south not far distant, but with a different elevation.

‡ The sun was however so hot, and I was so unwell that I could not stay to dig.

covers them has committed but little injury, and the edges of the greater part of the *kunds* and canals are unbroken and even sharp. Two or three of the north chambers of the arcade cannot indeed be entered, the deposit of the river having choked them up, and *kahi* (of which I know not the classical name) disfigures a few of the tanks, but a trifling expenditure of time and money would restore its original beauty to the place. Indeed the water-palace may perhaps be said to have received more injury from friends than enemies, from innovation than neglect, for as Sadi expresses it :

هر که آمد عمارت نو ساخت رفت و منزل بدیگری پرداخت
وان دگر بخت همچنان هوسی وین عمارت بسر نبرد کسی

“ Every one who came erected a new fabric. He departed and evacuated the tenement for another, and this in like manner formed new schemes. But no one ever finished the building.”

More fully to explain my meaning, it will be necessary to premise that a very cursory view of the buildings detects them to have been the work of neither one architect nor one age. The palace on the island was evidently erected on the site and with the fragments of a Hindu temple, dedicated doubtless to some form of *Vishnu*. The debris of ruined fabrics are largely used in every stone wall near *Oujein*, but here the robbery has been more extensive, and many of the dislocated stones betray by the similarity of the patterns figured on them, that they were once united in a more honorable place.

Kaliya-deh, the serpent's haunt, seems a name borrowed from that of the kund in the Jumna at *Muttra*, whose waters were poisoned by a serpent. It was thou “ Oh Krishna, who slewest the venom-breathing *Kaliya**.” In confirmation of this on a large and conspicuous slab stuck into the wall of the island I observed an excellently sculptured representation of Krishna blowing the flute, while eight petticoated *gopis* are playing on different instruments or dancing about him.

The practice of giving to favourite spots the names of celebrated foreign sacred places, is common at *Oujein* and elsewhere. By this simple process, the Hindu thinks to concentrate a quantity of holiness into a small space, and needy, feeble, or business-bound piety indulges in the plausible consolation of worshipping at home and at ease, the objects of a difficult or expensive pilgrimage.

The palace and wall of the island, the bridges and wall of the enclosure, I suspect to have been the first buildings erected here by Musalmáns ; assigning a later date to the water-works : for the front

* Thus Jayadeva addresses Krishna.

wall of the palace and of the island, those which face the long side of the wall are parallel; but these walls are not parallel to the banks which confine the water-works, so that the last when viewed from the palace have an unpleasing appearance of crookedness. One architect would hardly have thus distorted his work. It was so easy to have built all straight at first; but it was not so easy to make the bank square to the palace already erected. The style too of the supposed earlier buildings seems to me more rude and in a different taste to that of the rest: but on this point I may be mistaken. The following inscription gives us the date of the first (according to my *theory*), Musalmán buildings, A. D. 1457.

Inscription outside the building, No. 1 of the sketch.—Date 1008 H. 1599 A. D.

بتاریخ سنه ۴۴ سال الهی موافق سنه ۱۰۰۸ که رایات ظفر آیات
عزم تسخیر دکن کرد باینجا عبور افتاد نامی ز فلک دوش دم
کرد سوال کز رفته و آینده بیان کن احوال * گفتا (چه خبر
ز رفتگان) نیست اثر آینده چورفته و آن چه میپرسی حال
راقمه * محمد معصوم نامی البکری *

We owe them therefore to the splendid MAHMUD KHIJI' whose name is celebrated throughout *Malwa* for the multitude of his palaces. This will not interfere with the date 1499, ascribed to the water-works by Sir W. MALET†, and the last indeed might seem less in the taste of the martial MAHMUD than of his pleasure-loving grandson NÁSIR UD DÍ'N.

There is a silly tradition regarding the founder.

BADSHAH GHORI‡ possessed a talisman, the putting which between his teeth rendered him invisible. One hapless day it slipped down his throat. In a moment the wretched monarch felt a consuming flame devouring his entrails and—

While within the burning anguish flows,
His outward body glows,
Like molten ore—

* From this line is derived the date of the first builder, the value of the last word of the line is of course deducted from the sum total of the letters contained within brackets, $1563 - 701 = 862$ of the Hegira, or A. D. 1457.

† MALET is said to have taken his date from a history of *Malwa*. It was not from FERISHTER'S, for I have searched his huge folios in vain for any notice of *Oujein*. The *Mirat Iscanderi* a history of Guzerat informs us that the water-palace was built by NÁ'SIR UD DÍ'N.

‡ This Ghorí would throw the date still further back, but a Hindu legend is but a frail base for a theory.

to quench his torment, he made the tanks of the water-palace, one or other of which he is always occupying, still invisible and ever on fire, and when his burning body has heated one pool, the miserable immortal seeks refuge in another. It would appear from ancient tradition that instead of the river flowing in two channels at *Kaliya-deh*, the bed of the present left stream was formerly occupied by a pool only. The *Bramha kund*, which is mentioned in the *Avanti-khand* and now converted into a square tank, forms in the eyes of the Hindu the principal attraction of the place. This was perhaps the well *Kalba-deh* spoken of by ABUL FAZL, "The water of which flows incessantly into a cistern which is continually running over and yet remains full."

The innovations complained of are of later date.

I have before mentioned that a broad central path bisects the works. Two tall carved purdahs stood originally on this path leaning like buttresses against the front of the outer arcade, one on the left, the other on the right. The water of two artificially supplied reservoirs sunk in the terrace above the arcade fell down these purdahs and fed two fountains in tanks one on each side of the path. The one to the left is the *Bramha kund**.

When the emperor AKBER was on his way to the *Deccan* in 1599, he substituted for the right purdah a new open archway, which stands out at right angles to the old arcade†. This (if it may be so called) portico is handsome, for the arches are well proportioned, and the whole is built of the red-stone, Spec. 4. Sed non erat hic locus—the new projection having nothing to balance it on the left looks unfinished and awkward. While the one purdah on the opposite side wears a similarly deserted appearance, and seems to complain of the absence of its fellow. The "wonderful buildings" two circular-domed *gumbaz* (domes) with arches opening outside, are agreeable summer-houses, but detract I suspect, from the simplicity of the original design of the works. They stand on the central path, and were the gift of JEHÁNGÍR in 1620 as recorded in the subjoined inscription.

* There is no trace of the fountain of the right kund, but that there were originally two fountains the plan of the building and the two reservoirs above plainly indicate.

† It is on this portico that AKBER's two inscriptions are found. The second seems to have been written after the successes in the *Deccan*, but it is much defaced and the letters do not appear to contain a date.

Inscription in the building (No. 2 of the sketch), of the water-palace.

بحکم شاه جهان ساخت این دو عبرتگاه ^۱ حسن بعد جهانگیر شاه
اکبر شاه ^۲ (بهشت روی زمین) یافت عقل تاریخش که هروران
جهانراست منزل دلخواه *

Another building of probably the same kind, and of which only the foundation remains, occupied a singularly awkward situation as the sketch will shew; and a more glaring fault, the left outer line of the central path is not parallel to the right one but slanting inwards, adds much to the already too distorted appearance of the square. It is difficult to account for the last deformity unless we suppose it the clumsy repairing of some modern bungler.

Notwithstanding these minor imperfections the water-palace is a delightful spot. The chief defect, absence of trees, could be easily remedied; for we have reason to believe, that formerly the neighbourhood was adorned with pleasure-houses, green fields, groves, and the wall enclosure doubtless marked the boundary of a garden*, but of the trees hardly a stump, of the buildings not a trace, remains, and *Kaliya-deh*, surrounded by barren ravines and uncultivated plains looks strangely bleak and deserted. Still few who have escaped from the heat of the day to the inner arcade, "so protected from the sun that it scarce ever sees it," while the running rivulets cool the air and the murmur of the water falling over the cascades lulls to sleep, will ungratefully call to mind the deficiencies of the place, or feel tempted to re-echo the sentiments of the surly poet, quanto præstantius esset

..... viridi si margine clauderet undas
Herba, nec ingenium violarant marmora tophum.

¹ This word was written on the stone حسن.

² The space between the brackets contains the date 1030, H. or A. D. 1620.

* The author of the *Seyr Mutuakhereen* describes *Kaliya-deh*, as consisting of a heart-delighting palace, and a well, ever full, and ever flowing, surrounded by pleasant buildings. He adds, that it was a country distinct from *Oujein*, and whose woods abounded in elephants; while its crops, fed the *Deccan* and *Guzerat*. This mélange of field and forest proves, that the author wrote *currente calamo*, without pausing to think. That there was formerly a large forest near *Oujein*, the traditions of *Mahakal ban* (hereafter noticed) seem to indicate but there is not now the remotest trace of it, nor was there probably any such when the country about the water-palace was well peopled and cultivated. I should be almost inclined to suspect that those who formerly described *Kaliya-deh* had never visited it, so unlike are their accounts from what we at present see. The author from whom I have first quoted is evidently a stranger to *Malwa* geography, for he speaks of *Dhar* as a city of the *Deccan*.

That book of lies, the *Jehángtr nameh*, notices its author's visit to *Oujein*, but does not seem to allude to the water-palace.

The fresh-water lake is probably the *Sola Ságar* (presently mentioned) where many ruined Musalmán buildings, idgáhs, masjids, &c. still abound, and where the natives of the place believe *JEHÁNGÍ'R* to have encamped—of the pavilion I could find no trace. When Sir T. ROE, accompanied the emperor to *Oujein*; they pitched at "*Calleada*." "This place was formerly a seat of the heathen kings of *Mandoa* one of whom was there drowned in his drink, who being once before fallen into the river and taken up by the hair of the head by a slave that dived, and come to himself, it was told him to procure a reward. He called for his deliverer and asking how he durst put his hands on his sovereign's head, he caused them to be cut off. Not long after sitting alone with his wife and drunk he had the same fortune to slip into the water, but so that she might easily have saved him which she did not, and being asked why, replied that she knew not whether he might not cut off her hands for a reward."

I do not find the name of *KALIYA-DEH* in the *Avanti-khand* of the *Skanda Purána*.

A short kos south of the water-palace, the fort of *Bhairo*, a high wall with gates and towers encloses the left bank of the *Sipra* in the shape of a horse-shoe. The arch of the wall may be about a mile in circumference; a ditch formed by a mound of earth as an embankment, and like most native ditches without artificial scarping surrounds the fort, and a similar mound, higher then the wall, lines the interior of it for some distance. As you enter *Bhairo-garh* by the west gate, you find on the right a temple to the deity of the place. There is no end to *Bhairos* at *Oujein*, but eight only boast of superior antiquity. This is the principal, and bears the same name, (*Kála Bhairo*) as the well known form of the deity at *Benares*. As the *Kasi Bhairo* is lord of the rest, and has dominion over the jins and ghosts of *Benares*, so this image rules over his fellows at *Oujein*, and holds in subjection all the evil spirits of the neighbourhood. Different names distinguish the other seven *Bhairos** but all are imaged by a rude stone, with large mouth and eyes of red paint. The temple of the three-eyed god now before us, which was built by *MAHUDAJÍ*, or as he is familiarly called *MOHDÓO SEINDIA*, is a mere bungala roof supported on a rude wall or by wooden pillars.

Leaving this the road cuts across a neat stone fort about 250 yards square which was left unfinished by its founder *MAHUDAJÍ*,

* *Vikrant*, the terrible. *Bálak*, the child. *Báluk*, the baby, &c.

and has never been completed. Passing on you reach the principal attraction of the place, the ghat of *Sidhnath*. The fish here seemed to me larger, more numerous, and more tame, than even at *Bindraban* or *Mandatta*. Many of the inhabitants of the city sending them a daily dinner, two or three of the larger fish may be always seen swimming slowly backwards and forwards before the steps, and when the servant arrives with his handkerchief full of flour and begins calling out *áo, áo*, stirring the stream with his hand, in a moment the place is in an uproar, and the water becomes so white with the fish that you cannot distinguish them as they jump and splash about in ecstasy. Heads of turtles too, peep out in every direction hastening to the banquet; these last are of enormous size, and so bold, that they drag their unwieldy shells up the slippery step snapping at every thing their small eyes can detect. I witnessed an amusing struggle between one monster, and a boy whose dhot he was tugging at, and with difficulty extracted my own walking stick from the jaws of another. On first reaching the ghát we were expressing our admiration of the size of the fish. Wait, said a bystander, till you have seen *Raghu*; the brahman called out his name in a peculiar tone of voice, but he would not hear. I threw in handful after handful of ottah with as little success, and was just leaving the ghát despairing, and doubting, when a loud plunge startled me. I thought somebody had jumped off the bastion of the ghat into the river, but was soon undeceived by the general shout of *Raghu, Raghu*, and by the fish large and small, darting away in every direction. *Raghu* made two or three more plunges, but was so quick in his motions that I was unable to seize his outline or to guess at his species. The natives bathe fearlessly here though they declare that alligators are often seen basking in numbers on the opposite bank. MAHADEO they believe, has drawn a line in the water, giving a command to the alligator, thus far "shalt thou come and no farther." I am sceptical as to the numbers not having seen *one*, though of course a stray brute may now and then appear, but the river confined between high banks runs before the ghát in a full deep stream, and alligators do not prefer deep, and shun troubled waters. Mermaids also frequent this favored spot*, and tales are told of them which would form an excellent supplement to PLINY'S marvellous chapter on the subject. But I have really so many wonders to intrude upon you that I must husband your patience.

* ABUL FAZL seems not to have doubted that mermaids flourished in *Malwa*, but he confines them to the romantic "stream of willows," the *Betma* (*Betwa*) river.

Siddh Náth presents a pleasant contrast to *Kaliya-deh* by the luxuriance of its surrounding groves : though itself unshaded it seems to have derived its name, for it was originally called *Siddh Náth*, from some sacred tree, "olim venerabile lignum," that once hung over it. The Jains claim a portion of the sanctity of the spot. One of their *Jattis* was sitting under an old leafless stump of a bur, when a gosáin ridiculed him for choosing such a shady situation : judge for yourself, said the jain. The other was no sooner seated, than he felt an agreeable coolness ; he looked up, the withered tree was groaning with foliage. This ghat is reputed a place of much antiquity, but of the old buildings nothing now remains, save a circular-domed open *mandir* whose ling has long ceased to be oiled. On the ancient ruins a temple and ghát of the modern white-washy fashion were erected about 13 years ago by some *Indore* merchant.

I was spelling through a staring, fresh-blackened, elaborate inscription cut in modern Hindí on the wall, when a facetious religieux saved me the trouble by informing me that it but recorded the vanity of some *Indore Baniáh* who built the place some 13 years ago, and stuck on it the year, month, day, hour, of its erection, with the names of his grandfathers, uncles, cousins, &c. The information was accompanied with a whine, a "da obolum," and "you have fed Mahádeo's fish, we are also his servants." A trifle rewarded his wit—in a moment the whole ghát was in an uproar, scrambling for a share of the mite.

The brahmans of large towns are proverbially avaricious and quarrelsome. Those of *Oujein* being perhaps worse than elsewhere are consequently held in little esteem. I gave a rupee to one of the attendants at *Bhairo's* temple ; hardly had we crossed the threshold before the usual wrangling commenced. Am not I so and so ? Am not I a brahman ? shouted one voice. You may be a brahman or any thing else was the retort, but we'll share the money for all that. Lamenting to a *Canouje* pandit at my side the degradation of his sect, he explained that nearly all the brahmans of *Malwa* are of the *Guzeráti* classes, which are looked down upon by those of *Hindústán*, and are notorious for their rapacity and avarice : he assured me, that in the larger temples, not one even of his own class could escape their extortions, for that they would not let a visitor quit the shrine, without his leaving what they chose to consider a donation proportioned to his means : but perhaps, added he, they are not so much in fault as the people amongst whom they dwell—*Jaisa dés taisea bés*. Pilgrims on arriving at *Oujein* hire guides to go with them the

rounds of the holy places. These cicerones (*Oudij brahmans**) sit at the gháts expecting their prey. They require from any brahman or respectable person whom they have escorted, a certificate to that effect in which they are very particular in inserting the name, family, habitation, &c. of the visitor. He who can shew the greatest and most respectable budget of these documents takes a sort of lead amongst his fellows ;—*hæc dignitas, hæ vires*. When a well dressed Hindu stranger approaches the gháts the guides press round him, “ take me I have read ” cries one, “ I have been here for 30 years and know every corner ” pleads another, while a third holds aloft a dirty piece of paper, and shouts in his ear, I escorted Shástri so and so, here’s his certificate. These pious men then push†, bawl and abuse, while the puzzled visitor alarmed at the hubbub, with difficulty extricates himself from their clutches, and must wonder in silence at this first specimen of the holiness of *Oujein*. A little to the south of *Siddh Náth*, the river as will be seen in the sketch, takes a turn to the right : in the bend and on the right bank is the ghát of *Mangaleswar*, a place of olden fame.

The present buildings, at which on every Tuesday there may be witnessed a crowded mela, a handsome solid ghát, a temple, and *Dharmśála*, are due to the piety of the excellent *AHALYA BAI*, to record whose liberality no pompous inscription will be found, though gratitude cherishes, with affection, the memory of her benefits.

Keeping to the right bank of the *Sipra*, and following a path which leads towards the city, you pass a rudely fashioned image of *Dharma Rája*, all besmeared with black paint, a call and ling at his side. Connected with and close to it, stands a small white-washed European-looking room, (unworthily dignified with the name of *Dharmśála*,) the walls and ceiling of which are polluted with the most indecent pictures that can be conceived. The indelicate figures that so often defile the tem-

* These are the more numerous, but poor brahmans of other *Guzeráti* classes are found, as the *Nagar*, *Audeembir*, &c. *Maharashtra* brahmans also may be met with : my guide was of this *ját*, a very ignorant old man (I chose him for his wrinkles) who could do nothing but mutter mantras, and when asked a question kept his teeth closed and shook his head.

† As long as there is no gold or silver before them (says *LUCIAN* in the *Vishnou*, of some similar hypocrites) they are very good friends ; but shew them a single farthing and the peace is broken immediately ; there is no longer any order or agreement amongst them : they are just like the dogs ; throw but a bone, they all sally out, bite one another, and bark at him that carries it off—
FRANKLIN’S TRANSLATION.

ples of *Siva* are sometimes concealed in elegant sculpture or shrouded by the veil of time, and we are tempted in our love for the arts or the antique to be indulgent to the errors of an interesting superstition. But the daubs now before us can only have originated in the wantonness of a diseased imagination, and the disgust with which we view them is increased by their freshness, for the place which ought to be thrown down, was built only a short time ago by some miserable *bábú*. It is pleasing to turn from such a scene to a beautiful *ghát* a few paces further on, which together with a small but elegant temple of *Gungá* does credit to the taste of *RUKMA BAI'* the widow of *MALCOLM'S* friend *TANTIA JOGH*. In the back ground groves and gardens enrich the scene: under the tall trees of the first, numerous tombs and *satti chabutras* add a pleasing solemnity to the scene. The produce of the latter feeds the goddess or her priest.

The *ghát* has been sacred for time untold. Its ancient name, *Das aswamedh*, might seem to imply that the ceremony of supremacy had been ten times performed here. Perhaps the *Das aswamedhas* were nothing more than the sacrifice of a horse at the termination or opening of some campaign; or we may suppose, and with greater probability, that the title was borrowed from some other quarter as *gháts* of this name are not unfrequent, as at *Allahabad*, *Bittour*, and if I mistake not *Gayá*. A little further on but away from the river *Ank-pát* appears, a place dear to the lovers of *KRISHNA*; for here the Indian *Apollo* and his brother *BALDEO* were taught their letters by *SANDI'PAN*, and exhausted in the short space of 64 days, the whole learning of the *Vedas*. The *kund* in which they washed their *taktas**, derives its name of *Dámódara* from a story told in the *Bhágawat*. *KRISHNA* thirsty one day from rambling about in that hottest of places, *Vrij*, requested a draught of milk from a *Gopi* who was churning. The good-natured girl left her work, and ran to fetch some, which she had placed to smoke on a fire hard by, but unhappily, it had all boiled over. The impatient and disappointed god overturned the curds. Enraged at such return for her civility, the *Gopi* seized hold of her rude guest, but in vain she tried to bind him; no string, however long, would encircle the mocking god, and when at length she thought him secured, *KRISHNA* ran away with his arms fast to his sides, and was thence called *Dámódara* or the waist-tied. Two temples† built on the brink of the *kund*, deserve notice for the excellence of their sculpturing. Figures of

* *Ank-pát*, ciphering—as taught to a child.

† *HUNTER* describes them, he saw their interior but during my visit the doors were locked and the brahman had gone to a fair.

various kinds, project in bold relief from the *sikras*, such as tigers which face the cardinal points, and *vairagís*, as large as life, which sit performing *tapasya*, on the top of the body of the *mandirs*, one at each corner of the front (or east) face. The temple to the right is to RÁMA CHANDRA, under whose porch reposes a marble *Seshsaí*, his couch, as the name indicates, the circling wreaths of a snake. The left temple is a *Janárdan*, the reliever of distress.

Janánán dukham arddate-iti janárdana.

A black *Garuda*, squatted on the *Nág*, occupies the porch. In front two small *katris* like sentry boxes shelter the one, a *Goverdhana*, in white, the other, a *Keshoraí*, in black, marble: "the beautiful-haired," is surrounded by dancing figure. Two other forms of VISHNU sanctify *Ank-pát* a *Viswarupa*, and a *Sankudhara* whose silly story may be read in the *Bhagawatat*. These seven images* are all carved with much skill, and boast of great antiquity, though the temples which cover them are modern.

These modern temples seem not to have been erected by one person only, for though HUNTER ascribes them to RUNG RAO APPAH† the people of the place named the first MULHAR RAO as the founder. Perhaps MULHAR RAO made the smaller *mandirs*, and has got credit for the whole, by the judicious appropriation of a small fund, to the support of poor brahmans, ten of whom are daily fed at *Ank-pát* in his name. Some told me that AHALYA BAI' founded the charity, but this belief may have obtained from her name being more generally known.

A mound of earth separates *Damodar* from the *Vishnu Sagar*, a piece of water white with the favorite flower of the gods, the *lotus*. A little beyond is the *Gumti kund*, whose banks are lined with various buildings to MAHÁDEO, *Dharmasálas*, *chabutras*, &c. and whose waters communicate with the river of which it bears the name. SANDÍPAN, the tutor of KRISHNA, had made a vow to bathe once in 24 hours in the *Gumti*, but as travelling every day to the river and back again would have left him little leisure for the instruction of his pupils, the young god proposed bringing the river to *Oujein*, and he satisfied the pious scepticism of the domine, by desiring him to write on a piece of paper and to throw it into the *Gumti*: in a few hours the

* The *Avanti khand* mentions ten Vishnus. Of the other three, there is a *Parsattam* near the *Sola Sagur*, a brahman, the discomfiter of Bali, whose story is so well told by Southey, and a Baldeo at the *Gumti-kund*

† The Dewan of the Puar,—the compiler of the Modern Traveller seems to mistake him for the rája.

paper was picked up in the crowd. On each side of the road as you now turn towards the town, the eye meets nothing but gardens, *baolis*, and pleasure houses, the property of two or three gosáins and vairagís whom the liberality of the Sindias has enriched. Rent-free lands and exemption from duties enable them to trade with certainty of profit. They are of course far from being what their profession might imply, devotees; and though several of the edifices about *Oujein*, are due to their liberality, they were described to me as very Don Juans, the terror of every jealous husband in *Oujein**.

The only place I will stop to notice between these gardens and the city, is the *Sehesra Dhanakeswar*, a temple of MAHADEO. The sons of a rája BIDORUT reposed after the fatigue of the chase, near a deep pool, which a rishi performing *tapasya* informed them was the abode of a daitya, who afflicted the whole earth, adding that their names would be for ever blessed, if they would rid the world of the tyrant. The young men accordingly collected an army and marched against the demon, who in a moment annihilated them all: the rája in despair at the loss of his son, made supplication to MAHADEO, who pleased with his piety lent him the bow (*dhanak*), one arrow sent from which had the efficacy of a thousand. The rája armed with the wonderful weapon destroyed the enemy, and in gratitude to his avenger so redoubled his prayers and penances that MAHADEO desired him to ask a favor. The pious king requested the deity to inhabit some *lingam* which might more exclusively be the object of his adoration. MAHADEO put his countenance into a stone, which he authorized him to worship as the *Sehesra Dhanakeswar*. The present temple is modern but handsome. Mass upon mass of ornamental carving is heaped upon the sikra, and the dome of the porch has painted in the interior some of the wonderful actions of the deity. Several smaller shrines sanctify the court around it, where is also a fine baolí constructed by CHATUR GIRA GOSAIN: a high wall encloses the whole. The building is ascribed to SEDASHEO NAIK, but who this was no one seemed to know. SEDASHEO is a common name in Mahratta history, but the person here spoken of was probably the benevolent banker of whom such an interesting anecdote is related by HUNTER†.

Passing over the ancient city without remark for the present, we reach *Rana khan*‡ garden which looks on the river where it flows past the

* As TOD has remarked, some of the richest inhabitants of *Malwa* and Central India are the mercantile gosáins.

† The unfortunate leader at *Paniput* is never that I remember called Naik.

‡ I write the name after MALCOLM though it is pronounced as GRANT DUFF spells the word, RANNAY KHAN—I have never seen it written.

town ; the shade and the view of the ever busy gháts makes this a pleasant encamping place, and here I pitched my tents. A wall whose gates and bastions give it the appearance of a fort encloses a square of 150 yards. The interior is adorned with summer-houses, terraced walks, fountains and a pukka drain to circulate the water. At the south-east corner a domed *maqbareh* covers the remains of SHAMSHER KHAN the son of RANA KHAN. It is a handsome but not a costly building, the black stone is relieved by a red porphyry, (Spec. 5,) the same as that of which the *Joura* bridge is built, and which is quarried at *Rutlam* ; the tomb itself is of common brick without inscription or ornament. The garden of the lucky bhesti* boasts itself the most favorite spot for pic nics in all *Onjein*. This year (I write in March) being the predecessor of the *Singasta*, all the Hindu world was marrying, and there was no end of feasting and tom-toming. As my visit was also partly during the Huli† not a day passed in which the garden was not filled with groups of men and women enjoying themselves under the shade of the trees ; the women walked in procession, some old lady, a curious pyramid of flowers on her head, in the van leading a shrill chorus, in which all the rest joined, from the ancient grandame with her trembling treble to the little child trotting up in the rear. When they reached some suitable spot they squatted down in a circle and eat, chattered and sang till the day waned, when they marched back to their homes in like solemn procession. The gentlemen sat apart and like European gentlemen longer at table than the ladies. Instead of wine after dinner they indulged in the similar luxury of opium, either chewing it, or drinking it out of the palms of their hands. All the walks were strewn with the plates and dishes of these parties,—leaves of the bur neatly joined together. I asked the havildar of the garden whether his fruit trees and vegetables did not sometimes suffer from this crowd of visitors of whom a large proportion are mischievously aged boys ; he seemed indignant at the very supposition, and indeed he evidently enjoyed the fun of the feasting more than any one else, was the constant guest (perhaps 'tis the perquisite of his place) of one or other of the parties, and strutted about the walks with a rubicund visage and clothes all reeking with huli water.

* See his story in MALCOLM'S Cent. India 1, 119, GRANT DUFF, 3, 27 ; seems to doubt the romantic tale, but it is generally believed in *Malwa*.

† It is but fair to observe that though my visit was during the *Saturnalia*, the natives, with hardly an exception, behaved to me with civility and politeness, and this though I passed two or three times every day, a *νευροπαστα* which lay stretched across the principal street and is always the rendezvous of all the wits and blackguards of a town.

Oujein is surrounded on every side, but the south with an almost uninterrupted belt of groves and gardens. Their names, had I room for them, would be a history of the place and of its manners,—on one side lies the garden of DOWLET RAO, on the other that of his carpenter: here is the garden of a rāja MALL, whose name has outlived his history*, while near and in contrast to it is another, which, but a few days ago, gloried in the name of the BAIZIR BAÍ, now published by a change of title the fickleness of fortune. The *Maháráj-Bágh*, (DOWLET RAO's) was formerly the pride of five proprietors, but the modern АНАВ, coveted his neighbour's vineyard, out of five small gardens made a large one, and deprived the owners of the inheritance of their fathers. The best of the gardens seem to have been planted by Musalmans, who, we learn from BABER, introduced the fashion into India: few of them have walls or indeed any apparent boundary.

The gháts before the town are neither numerous† nor handsome. The largest has the name of *Pisách-mochan* from a *lingam* near it, by pujá to which a demon (*Pisách*) had the term of his punishment abridged and became mukht or beatified. At the back of *Pisách-mochan*, a walled and shady enclosure contains the *chattrís* of some of the Sindia family. The most remarkable is that of RANAJI', the founder of their greatness‡.

Opposite this ghát on the left bank of the river, and half concealed in a grove, stands the *Akhara* or hospitium of DATTA TRE, an extensive building containing temples, *baolis*, and *dharmsálas* for the accommodation of holy pilgrims, who have also food served out to them from a fund supplied by the liberality of the sirkar or of the founder of the place, GOPAL GIRŚ a gosáin; DATTA TRE is the 12th incarnation of VISHNU. A rishi by his penances so pleased the holy trinity that they promised to grant him any favor he should ask of them: he requested a son like unto themselves. And they each put a portion of

* There are two princes in the *Malwa* History whose names terminate in Mall: all the natives could tell me of the founder of the garden was that he was a *Qadím ká Rája*. They scouted the idea of his being a modern.

† The gháts at *Oujein* are 28 in number. But many of them are at a distance from the city.

‡ As RANAJI' was buried at *Shujahalpore*, the *chattrí* here is merely honorary.

§ I much fear I have been misinformed here. The place is doubtless a Vaishnava math, and unless the word be taken cum brintia, would hardly have been built by a gosáin. I was unable to have an interview with the mahant by name PURAN GIR who could have satisfied my doubts. Several Saiva mendicants were about the place, but in this *Sivapuri* they are everywhere.

their divinity into the rishi's child, who was thence called the DATTA TRE or the three-gifted.

Between RANA KHAN's garden and the river, a small plain but much esteemed temple of KEDÁRESWAR attracts the eye : little worship is however, paid there except in *Aghan*, during the whole of which month, there is a continual melá around it, and the rest of MAHÁDEO's temples are deserted to do it honor. The story of the mountain god, one of the twelve chief lings is found in the puráns, but the brahmans of *Oujein* have embellished the tale à leur façon. The deotas who dwelt in the snowy range complained to MAHÁDEO that they were tortured with never ceasing frost. MAHÁDEO sent for Himálaya and took him to task for being so cold. Let your abode be with us said the mountain and not only will we constantly adore you, but we'll abate our rigour for eight months of the year. The god consented and settling in the hill near a warm *kund*, a crowd of devotees came to worship him under his new name of KEDÁRESWAR, lord of the mountain stream. In process of time the world became so wicked that KEDÁRESWAR withdrew himself from the sight of man. One day some holy men, who still lingered about the spot their lord had consecrated, were lamenting his loss in most piteous strains, When shall we find such a god? Who is equal to him? &c. &c. suddenly a voice issued from the earth, "go to *Mahákál ban*, there I will appear in the river *Sipra*." With joyful hearts they hastened to *Oujein* and prayed by the banks of the holy river, when just as the sun shewed his first rays, a stone rose out of the water, and was immediately hailed as KEDÁRESWAR. Crime however has deprived *Oujein* of a part of the god,—shocked at the desolating wars of the Pándus, KEDÁRESWAR again fled the pollution of man, and concealed his countenance in the shape of a buffalo.

BHÍM SINGH in despair at the retreat of the god consulted a *rishi*, who explained the metamorphosis, and advised him to bestride the world like a colossus, while all the buffaloes in the earth should be made to pass between his legs. All passed but that which concealed the divinity, who could not submit to such degradation. BHÍM thinking, (to use the expression of the celebrated Bishop Fox,) that he had now "got god by the toe" ran to catch the beast, but it sank into the earth : subsequently KEDÁRESWAR's head rose up in the *Himálaya*, while the trunk alone reappeared at *Oujein*. It would be an endless task to recount even the names of the innumerable shrines which form the boast of *Oujein*. It is related that INDRA and his court, went to pay devotions at *Mahákál ban*, a forest 16 kos in

extent, which occupied the site of the city subsequently built. Learning however that there were seven crores of thousands, and seven crores of hundreds, of *lingas*, promiscuously scattered about the holy spot, they returned, unshrived, to *Amarawatipuri*, afraid lest while they were worshipping one *lingam*, their feet should unavoidably dishonor some other. Even in this age of sin and unbelief besides the countless ruined *mandirs*, and small enclosures and *chabutras* to *Nandi* and the ling, there are to *MAHÁDEO* alone 84 temples supported by the *sirkár*. The smallest has two rupees a month for the maintenance of a priest, and a trifling allowance for the expences of *pujá*. I will not trespass upon your patience further than to describe the three principal temples, the *Mahákál*, the *Nágchand* and the *Agasteswar*, which are distinguished from the rabble, the "*fouj*," by the names of *Rája*, *Kutwál*, and *Dewán*.

Mahákál is the handsomest, the most holy, the largest, and the richest, temple at *Oujein*. SCINDIA allows it 11, the PUARS of *Dewas* two, the GUICKWAR four, and HOLKAR two rupees a day*.

The greater part of the funds derived from these and many other sources, is, my pandit assured me, devoted to feeding poor brahmans, but the thinness of attendance at the *sadábirt*, tempted me to answer him in the words of EUCLIO in the play.

Ego novi istas polypas qui sibi quicquid tetigerint, tenent.

Not to mention however the salaries of the servants, and the cost of keeping the buildings in repair, the expences of the worship alone must be very considerable; besides the ghee for the lamps, which burn night and day, the various kinds of food, the precious oils, and the ever renewed flowers, rich clothes and handsome ornaments must be provided to honor the god. Every Monday afternoon his servants bring out the five-faced *mukhat* and carry it in solemn procession to a sacred *kund*; attendants walk by the side of the light *vahana*, fanning it with peacock's feathers and brahmans call aloud the various names of their lord: "the unborn," "the never dying," "the universal soul," while the wild yell of the conch rends the air, and the incessant *naqárá*s, and the shouts of the multitude make hideous music. Having reverentially washed, and presented food to this brazen mask† they convey it to the temple and place it over the *lingam*, a stone

* The family of the latter formerly gave five rupees a day, the present representative, like his ancestor JESWANT, has no partiality for the sacred class.

† It has I am told, a washing of gold over it, but it is with that exception entirely of brass.

about a yard high*, which it fits like a cap, and entirely conceals. They now clothe the idol in silken robes, and throw wreathes of flowers and rich necklaces over it, while layers of costly carpets are now spread one over the other on the floor before the shrine. Again they repeat the pious mockery of offering food in silver vessels, the usual *pujá* is performed, and a *shástri* chaunts aloud during the greater part of the night, selected portions of the holy writings. On the other days of the week the *mukhat* is locked up. No other temples, but the three lords, can boast of this head-piece to their lings. The *Málíks* of *Mahákál*, those who have the management of the funds, are Telinga brahmans. Bahorees, a Mewarri class, receive a monthly stipend to perform the *pujá*, and menial offices. The name of the divinity of the temple, that by which he is more correctly styled is ANANTA KALPESWAR, lord of ages, without beginning or end. The origin of this name and of the temple may be told in verse.

For proud pre-eminence of power,
 Brahma and Vishnu wild with rage contended ;
 And Siva in his might
 Their dread contention ended :
 Before their sight,
 In form a fiery column did he tower,
 Whose height above the highest height extended,
 Whose depth below the deepest depth descended :
 Downwards its depth to sound,
 Vishnu a thousand years explored,
 The fathomless profound ;
 And yet no base he found :
 Upwards to reach its head,
 Ten myriads of years the aspiring Brahma soared ;
 Above him still the immeasurable spread.
 The rivals owned their lord.
 And trembled and adored.

The temple which formerly covered this self-same, so marvellously-extended, stone, (now shrunk into more convenient proportions) was enclosed by a wall a hundred cubits high ; 300 years had been expended in its erection, and if as FERISTEH writes, it was the counterpart of *Somnáth*, the wonderful fabric was supported by numerous pillars overlaid with plates of gold, and encrusted with rubies and emeralds. Instead of the greasy *chirághs*, which now diffuse more smoke than light through the sanctum, one resplendent lamp alone illumined the glorious face, whose light, reflected back from innumerable

* I did not see the covering of the ling but verified my pandit's description by that of another brahman : the size of the stone is by no means remarkable. The phallus of the brother temple at *Hierapolis* was 180 feet high.

precious stones spread a refulgent lustre throughout the temple*. The building of which this exaggerated description is given, was destroyed by ALTAMSH, who thought to carry off in triumph the stone which even gods had respected. But the brahmans pretend that he took away a mere stone, for that the ling inhabited by divinity eluded in invisibility the polluting touch of the infidel. The present temple is said to have been built, (it was probably repaired only,) about a hundred years ago, by RAMCHANDRA BAPPU, dewan of RAM RAO†. It stands in the midst of the city, in the centre of an extensive court, enclosed by walls‡. Steps lead down from the western face to a small square tank, the *Kote Tirhut*, the bathing in which has the efficacy of a million pilgrimages, for *Garuda* filled it, by a drop of water from every sacred *kund* in the universe, and it thus partakes of the virtues of every one of them.

The court which surrounds the *kund*, is filled up with verandahs, partitioned into small cells and *séwalas*, each occupied by an emblem of divinity. Above the verandahs are wooden *dharmsûlas*, where brahmans are daily fed, and lie sheltered from the heat of the sun. I have before alluded to the difficulty, which deterred the court of *Indra*, from worshipping at *Mahakâl*. NÁGCHAND, having told them of a ling, which absolved from the unintentional offence of treading on any other, they built a temple to distinguish it, which they called from the name of their informant, *Nágchandreswar*. The brahmans have a tradition, that NO RANG PADSHAH, (so they call AUR-UNGZEBE,) sent an army to destroy this, and all the other sacred images of *Oujein*, but no sooner had the infidels once struck the stone than a stream of blood issued from it, which becoming immediately converted into bees, stung the greater part of the intruders to death. Terrified by the prodigy, the emperor desisted from his impious design. This story is an amplification of the miracle related by TOP of the shrine of *Onkar*, though perhaps the fable may seem more applicable to *Oujein*, for here all the ancient images (if indeed as believed they

* PRICE, FERISHTEH, MAURICE.

† Every one we asked gave the same names, but I can find none such in Mahratta history. It may be a corruption of RAMCHANDRA BABA (Shenwee), the protege of BALLAJI' BAJI' RAO, who was dewan of both KANAGEE SCINDIA and of SADASHEO RAO.

‡ There is a description of it in a late number of the E. I. U. S. J. The author of the paper rather strangely mistakes this monarch of lings for a temple of VISHNU. The same writer miscalls a statue of Reessil Muni near Bhirtery's cave a *Parisnáth*. The image which the brahmans pretended to conceal, was either the *mukhat*, or more probably, a device to extort money.

are the original images), stand unmutilated, while at *Mandatta*, nearly every figure has lost a nose, or a limb, and in one place, where a very beautiful temple was approached by avenues of large elephants, not only has the temple been violently thrown down, but the trunk of almost every elephant has been barbarously cut off and thrown into the river*. The history of AGASTESWAR, one of the twelve lings, (at *Dwárika*.) contains a pleasing moral. The dewtás defeated by *daityas* applied for assistance to AGASTA. They found the saint performing *tapasya*, his thoughts abstracted from worldly concerns, and his eyes closed in deep devotion. At the tale of their wrongs, however, his eyes opened and such angry fire flashed from them that in an instant the *daityas* were annihilated. But when the holy man reflected that the province of saints is not to destroy but to save, साधुको चाही शीघ्र खभावसे रहै, sorrow seized his soul. Vain had been his prayers and fasts, his dreadful penances and long probation, one moment of anger had cancelled them all, and with an exhausted body and broken spirit, he prepared to seek absolution for his sin in a tedious course of unrelenting severities. But the god he had worshipped took compassion upon him. Desired to make what request he pleased, the sage only begged remission from his crime, and that the deity would inhabit some ling to which he might forever express his gratitude. Ευχης δικαιας ουκ ανηκοθος θεος; ΜΑΗΑΔΕΟ pardoned the suppliant; oblivion restored serenity to his mind, and the ling of AGASTESWAR still relieves the repentant sinner from the gnawings of an evil conscience. Besides these 84 lings there are 11 ancient Rudras, each of which has a distinguishing appellative. The skull-adorned, the three-eyed, the air-clothed (*i. e.* naked), he who wears a turban of matted hair, whose ornaments are snakes, who wanders where he lists, the lord of light, &c.† All these forms are represented by the ling, and the temples which cover them are for the most part small and plain. The Ganeshas can hardly be numbered, but six are distinguished by superior antiquity and by sesquipedilian names: there is also a Chintámani of much repute, a few miles from *Oujein*. The *chaturthi* (4th) of every month‡, is devoted to its worship and in the month of *Chaitra*, there is a melah on the four Wednesdays. We find twenty-four *matas* and three *devís* mentioned in the *Avanti khand*; the *devís* being a *Lakshmí*, a *Saraswatí* and an *Annapurná*, they are all

* See Ton's Rajasthan, 2 : 395, note.

† *Kapáth*, *Trilochan*, *Digambar*, *Jatadhari*, *Surup surbang mukhar*, *Vámachari*, *Kulanáth*, &c.

‡ The 4th day of the month is always kept as a fast by pious Hindus.

still worshipped, but I learnt nothing regarding them worthy of remembrance.

The temple of *Harsuddi* (included in the *Matas*) deserves more than a passing notice. It is celebrated for its antiquity, its holiness, and for containing the identical idol, so devoutly worshipped by the *VIKRAMAS*. On a shelf behind the image, is a head carved in stone, regarding which a singular tradition obtains.

VIKRAMAJI'T was in the habit of every day cutting off his head, and of presenting it to the blood-thirsty *Deví*, the goddess generously restored the offering and replaced it uninjured on its shoulders. The king at length in an excess of devotion vowed that on no day should food or drink pass his lips, till the extraordinary sacrifice had been performed. One luckless morning however, he lost his way out hunting, and feeling so overpowered with fatigue and thirst, that he could proceed no further, he cut off his head and desired his attendants to take and present it to the accustomed shrine. As they were carrying the head along, some flies feasted on it, and the goddess disgusted with the half-eaten offering, in her indignation converted it into stone; the expecting corpse shared the same fate; the head has ever since occupied a place in the temple, and the petrified trunk is still, it is believed, to be seen in the neighbourhood, though in so secluded a spot that the seeker must lose his way to find it. A different version of the tale relates, that the king was fighting with *SALIVAHAN* on the banks of the *Nerbudda*, and that unable to leave the field he sent his head in a golden charger and wrapped in rich clothes to *HARSUDDI*. A kite attracted by the smell of blood carried off the head, but soon dropping so tough a morsel, it was taken thus mangled and dirty to the shrine of the goddess, who spurning with her foot the unwashed* banquet it became stone. We read in *WILFORD's* puzzling essay on the *Vikramas*, that one of the peculiarities of these princes, was the being always ready to offer up their heads to *Deví*: none however are supposed to have performed the sacrifice more than ten times, for so many times only had their attendant demon the power of restoring them to life. *VIKRAMAJI'T* indeed at last lost his head for aye, but it was not on this occasion cut off by himself, but by his enemy and conqueror *SALIVAHAN*. The story here told is evidently made up from some of the numerous fables which are extant on the subject.

The temple, a huge pile without sikra, contains besides the principal

* "When a sacrifice is made to *Chandika* the victim's head having been cut off must be *sprinkled with water*."—*As. Res.* 5 : 390.

idol, a Ganesha, several lings, &c. and has an allowance of five rupees a day from the sirkár.

The Málíks of most of the *matas* are gosáíns or málís ; brahmans of course perform the pujá. Of the modern temples the principal shelter forms of VISHNU. An *Ananta*, distinguished only by its white sikra from the surrounding buildings, stands immediately opposite to RANA KHAN's garden. It is only opened in the evening. I was not permitted to approach nearer the idol, than the edge of a low room, supported upon numerous wooden pillars, and about thirty feet square. This room was dark, which gave a theatrical effect to the lighted recess in the back ground, where the god and LAKSHMI' sit dressed in rich clothes : GARUDA waits in front, while two or three brahmans reading the scriptures in a low tone before them, increase the picturesque of the scene. Nearly touching this, is a temple to *Bhagawán*, which differs in no respect from the last, but in the absence of a Sikra. The fortunate god supported by LAKSHMI', and SÍTA, all gaily dressed adorns the recess, GARUDA occupies his usual place, and at the feet of the deities are ranged numerous small brass images, of the various forms of the god. This place was built and is supported by the rája of *Baglí*. Here also as at the last temple, and for the same purpose, that of heightening the effect, the spectator admires in darkness and at a distance.

The *Sedasheo Naik*, who has been before alluded to, has left another monument of his munificence, in a splendid temple to *Janarddana* in the very heart of the city which from its convenient situation, and from the scriptures being daily read aloud there, has numerous votaries. Four handsome sewalas occupy the corners of the enclosing quadrangle, and ten brahmans (the number was formerly 50) daily receive food in the *dharmśálas*. I was told also of a *Jaggan-náth* and a *Badrínáth* worth visiting, but want of leisure prevented my seeing them. The latter was built by the subscription of the baniahs, and is said to be large and handsome. I must not omit among the modern temples that of which the *Jains* were so unceremoniously deprived*. This fine building bears the expressive names of *Jubares-war*, the *Zaberdast*, and *Jain Banjanísvar*, the *Jain*-expelling lord. The ling, from the circumstances attending its consecration, has numerous votaries, though considered far inferior in sanctity to the more ancient shrines. The exiled *Párisnáth*, stands in a humble *kotrí*, quite close to the splendid mansion which was built for him, but I could not obtain a sight of his image. Indeed my information regarding the

* See the story in MALCOLM's Central India.

Jains is very unsatisfactory. They are, and have some cause to be, jealous of strangers, and will not admit them into their sanctuaries. From an *Oujein Jatti* with whom I have lately become acquainted, I learn that they have 16 mandirs in the city; 13 *Sitambarí*, and 3 *Digambarí*. The *Sitambarí* are always the most numerous in *Malwa* towns; the resident *Jattis* are not more than 12 in number. Of the temples, three or four seem ancient: a subterraneous one to *Párisnáth* more particularly so. It is near or upon the site of the old city, and cannot be visited even during the day without a light. A *Párisnáth* also about ten miles from the town has the reputation of antiquity, and *tirath* (pilgrimage) is performed to it twice a year.

The *Rámsanehi* sect does not appear to have spread much to the south of *Mokandarra*, nor could their pure philosophy be expected to flourish in the superstitious atmosphere of *Oujein*. They have however one plain temple in the city, and about 12 *Sadhús**. I do not particularize any of the other sects as they generally join in worship at their respective *Vishnava* or *Siva* temples. The *Dadus* and *Kabír Panthis* are common amongst the military, while the courts of *Vishnu* are filled with *Ramavuts* and *Ramanujas*, but the varieties of gosaíns are perhaps less than might be expected, and of any local peculiarities no information has reached me. My catalogue of the holy things of *Oujein* is not yet exhausted.

At the foot of nearly every tree, commemorating the courage or weakness of woman, leans a *sati* stone, which some pious hand has removed from its ruined chabutra, and set up to be worshipped in the shade. These tablets have usually sculptured on them a male and one or more female figures, with a symbol to mark the rank of the deceased; as a horse for the cavalier, a cow for the brahman, and for the *Rajput* (I suppose) a sun and moon†. Sometimes the figures are more numerous; horses and attendants crowd the field, and a dome supported on pillars protects the stone from the sun and rain. On a few, apparently the most ancient, the female figure is so gracefully expressed that I more than once felt tempted to commit a sacrilege and to steal one to adorn my study. Near *SHAH DAWAL's Dargáh* where a battle was fought‡, the groves are studded with such affecting monuments which are supposed to cover the remains of the slain. *Pujá* is commonly paid to these stones; they are found let into the walls of tem-

* They have also three or four *Ramdivaras* at *Indore*.

† Some of the stones scattered about have merely warriors on them without any female figure. They may have some connection with the commemorative tablets mentioned by Col. SYKES in his Essay—*Journ. Roy. As. Soc.* 4.

‡ HUNTER gives a history of the battle.

ples, or resting against the door, or occupying a deserted sewala, and the pious villager as he passes one under a tree mistakes the sculpture for some form of divinity and besmears it with ochre. Milk once rained at *Rome* but it was polluted with blood. *LYCUS* tells of a fountain in India from which the natives fed their lamps. But the streams of *Oujein* more rich and curious, produce not a polluted liquid, or mere food for lamps, but milk, fresh, wholesome milk. *ABUL FAZL* who believed that the *Sipra* displayed this phenomenon*, was not aware that other waters of the vicinity have the same property. Of seven sacred tanks at *Oujein* two occasionally manifest the miracle. The *Rudra Ságar*†, or rather the *dúdh-talao* which is near it, and the *Khair (Kshira) Ságar*, which derives its name from the mess so called made of rice and milk. A like prodigy is related of a pool near *Chittrakoṭh* in *Bundelkhand*, which may be annually verified on the dark half of the month *Kartik* during the night only.

The miracle is sometimes reversed ; for the *Sola Ságar*, which is now a large piece of water, was originally a small cup of milk. A rishi observing that his cows returned from grazing with undistended udders, concealed himself and detected a *gowala* in the act of milking the cows. The discovered thief ran away, and in his haste dropped the vessel which contained the stolen milk,—the spilt milk was the origin of *Sola Ságar*.

The credulous *Oujeinís* receive, in its literal sense, the name of another of the lakes, the *Ratna Ságar*, and believe that precious stones at times rise out of the water and glitter in the eyes of the fortunate worshipper. It was originally no doubt a mere complimentary epithet, just as the *Dee* is called the *Ratnákara* or house of gems. But the *Sipra* is, par excellence, the stream of wonders. Its sanctity commences about four miles south of *Oujein* at the *Triveni*, where the three waters the *Riatka*, the *Rutkia*, and the *Chippra*, (*Sipra*) meet. During the drought which desolated this part of India three or four years ago, so little water remained in the river, that the citizens became alarmed. Numerous were the prayers, the homas, the offerings of ghee and milk on its banks. “One morning (I use the words of the chief *Mullá* of the *Bhoras* who prefaced his tale with the ominous caution of “you’ll not believe me”) I went down to the *gháts*, what was my astonishment at finding the bed of the river which I had left nearly dry a few

* It is amusing to find *GLADWIN* taxing his ingenuity to explain this—why did he not also explain the *Parus-pattal* and the mermaids.

† The *Rudra Sagur* is not unfrequently dry ; the natives tell you that bones thrown into it in the rains, are decomposed, by the time that the dry weather exposes its bed.

hours before, covered with water a foot deep. No rain had fallen at the city or for 20 miles round, it was a visible interposition of God."—I am not surprised at the credulity of the Bohra, at his telling that he saw what he never could have seen ; ignorance is always more ready to wonder than to investigate ;—‘ sanctius et reverentius visum de actis deorum credere quam scire.’ The disease of superstition which converts “the freshest sandal-wood into a flame of fire”^{*} has infected every class at *Oujein*, where miracles are daily believed which seem to defy belief. During my visit, a gosáin ran an iron stake through his body ;—a brahman passed his hand over the wound and cured it†. The Musalmáns in their turn, boast of a faqir, who has been for years in the habit of standing in the open air when it rains ; the water separates in a cone over his head and does not wet his body. ‡The frequent recurrence of and ready faith in these miracles, “seen, heard, attested, every thing but true,” teach us, how cautiously we must receive, when superstition is concerned, the testimony of witnesses however numerous, or disinterested ; and perhaps in like cases the most rational rule, is almost to adopt the paradox of MACKENZIE, and “to doubt of strong evidence from the very circumstance of its strength.”

The Hindus of *Oujein* do not seem to be much troubled with sectarianism ; though MAHÁDEO is of course the most popular divinity, the worshippers of other gods are not molested, nor are the objects of their worship neglected.—A brahman whom I questioned on the subject said in answer, “we treat our deities as you English gentlemen do your friends in a cantonment. We call on them all round but are more intimate with some than with others.” It would be difficult to form an estimate of the number of places at this city which are devoted to the worship of the brahmanical Pantheon, but ABUL FAZL certainly speaks within bounds when he enumerates them at 360.

Leaving for the present the Hindu and his faith, let us devote a few lines to the followers of the prophet. The orthodox sect of Musalmáns, during the fighting times of the first SINDIA, attained consider-

* Sentiment of an Indian author quoted by Sir W. JONES.

† I was to have witnessed this trick, but was prevented by illness.

‡ JEHangIR tells us that a shower of gold fell in his presence on the head of a saint. The emperor perhaps never saw it, for he is a most unblushing fabulist : or if he did, even his credulity seems to have suspected a trick, for he speaks doubtfully of it and his courtiers laughed at the saint and his miracle ; but in the case of our faqir a trick seems out of the question, and the numbers who tell the tale must believe it, on hearsay.

able consequence in *Málwá*, but they are now few in number, without power and without money. The principal family, at the court of MAHADJÍ SINDIA was that of A'DIL BEG*, of which it may be convenient to give a short account, as to its members most of the Musalmán buildings of *Oujein* are due.

A'DIL BEG,	{	By a wife	By some mistress
		1. ABDUL HAKI'M BEG.	CHAMMAN BEG.
		2. MANOWAR BEG.	
		3. ANWAR BEG.	

Of A'DIL BEG's history I know nothing†. To his eldest son a few lines only, in MALCOLM's Central India, are devoted. But he is much celebrated in *Málwá*, and was sent on several important embassies. On one occasion, when he was vakeel to the *Oude* court, ASUF UD DOULA, pressed him to remain in his service. ABDUL HAKÍ'M excused himself in a compliment to both his patrons which raised him in the estimation of the Vizier and much endeared him to SINDIA. It is said that whenever he entered the *Durbar*, his *Mahratta* master rose slightly from the cushion, (an honor he paid to no one else) calling to him in a friendly manner as *sáhib* and seating him by his side. One day being sulky or lazy he neglected the ceremony. The mortified BEG returned home, dismissed his establishment, and retired in the garb of a faqir to a neighbouring mosque. Three or four days afterwards MAHADJÍ remarking his non-attendance at court inquired the reason. "No one" said his brothers, "knows quelle mouche piquée but he has turned faqir and is telling his beads in his father's masjíd." SINDIA immediately rose from the *darbar*, hastened to the mosque and addressing the pretended faqir, said, "what is the meaning of this?" "My lord," replied the nobleman, "I am your slave and live only in your favor; you have always distinguished me above the rest of your court by rising when I entered the *darbar*. It was a trifle no doubt, but a trifle on which hung my honor and dignity: the last time I approached the presence you received me without the usual compliment, exposing me to the sneers and reflections of my enemies and to the mortification of thinking that I have lost your affection. What business have I at a court where I am no longer regarded." MAHADJÍ made no answer, but taking him by the arm with a gentle violence brought him back to the palace.

* I do not mention RANA KHAN, as his history is comparatively well known.

† I may as well premise that my library is scanty, I have neither PRINSEP's *Ameer Khan*, nor BRIGG's *Mahomedan History*. The gallant A'DIL BEG, in the RANA of *Oudeypoor*'s service was a *Sindi*. The father of ABDUL HAKÍ'M, I believe, a *Deccan* Musalmán.

He continued in great favor for some time, but seems, at last to have been supplanted by CHAMMAN BEG. The rise of this younger brother is curious. It appears that while all his family were in power, CHAMMAN BEG alone had remained without appointments. He became however intimate with the dewan who introduced him to his master. SINDIA surprised that a son of A'DIL BEG should till then have been unknown to him, asked ABDUL HAKI'M how many sons his father had left, "three" he answered, repeating their names. "And CHAMMAN BEG?" "O he's not my brother, but the son of some slave girl." Boiling with rage the equally low-born Mahratta turned his back on the blundering BEG.—CHAMMAN was immediately taken into favor, was sent to take charge of *Mandeswar*, and subsequently rose to great power and distinction.

MANOWAR BEG had some command near *Bhurtapore*, but being defeated by the Jats he returned in disgrace and was never afterwards employed. The district of *Mandeswar* had been entrusted to A'NWAR BEG but he was removed to make way for his illegitimate brother*.

Of about fifty mosques not more than seven or eight are at present frequented. The principal two very handsome buildings in the midst of the city bear the names of the founders A'DIL and CHAMMAN BEG. One of the deserted mosques is called *Bé-neo*, or without foundation, because the under surface of the lower range of stones of its walls, is on an exact level with the ground about it, and really as the place is small and low, and built on the crest of a hill, it may possibly have no foundation. The *Oujeintis*, however, confirm the propriety of the name by a fable which has certainly no foundation. A Kábul faqir took it into his head to travel, but unwilling to leave a favorite mosque he carried it about with him on his shoulders. Arriving at last at *Oujein*, a brother faqir whom he had formerly known, called out, "Friend, what are you carrying that great thing about for, put it down here." The weary traveller deposited his load, but never took it up again, for charmed with the place, he made it his home, and a small tomb in the court of the mosque is shewn as the spot where rest his remains†.

There is an Arabic inscription over the door, consisting apparently,

* I cannot help, even at the hazard of being tedious, again apologizing for the meagreness of these details, information regarding the personal histories of individuals is easily obtained by men in office, but with great difficulty by a subaltern in a cantonment.

† A Jain assured me that this place was an apasra or reading room of his sect, but it is evidently a Musalmán building.

of extracts from the qurán, but I was too pressed for time to stay and decipher the nearly obliterated letters which were placed too high to be read from the ground. But few of the other Musalmán buildings merit description. In the heart of the city and close together, the tombs of two ladies stand in quadrangles, enclosed by walls. One covers REKMAT BÍBÍ, a person more celebrated for liberality than modesty, for she annually expended in a tazeea 700 rupees of the wages of prostitution. The occupier of the next tomb would be shocked at its vicinity to so unchaste a character. She was the beautiful wife of a Nawáb BAKHTÁR KHÁN, whose affection for her induced him, in her last illness, to summon a learned Hakím from *Surat*. But in spite of the arguments and prayers of her friends the prudish lady would not consent to her pulse being felt by a stranger. The doctor suggested that she should hold one end of a string, passed through as many doors and walls as she pleased, while he by feeling the other end would judge of the state of her body. The lady seemingly consented, but tied her corner of the string to a cat's neck. Alas! cried the doctor from without, that cat is starving to death, pray give it something to eat. The husband enraged with the fastidiousness of his wife insisted upon her again holding the string, but when he left the room she tied it to a post. The doctor who was not to be deceived instantly in a rage quitted the house, and the lady fell a martyr to her too-scrupulous delicacy. Much treasure is supposed to have been buried with her, but it is now no longer searched for, for it is believed that a party formerly employed in the unholy act of endeavouring to rob the dead, lighted upon the spot where the body was deposited. It was found lying in a sandal wood cradle and the face so piously concealed during life, became by a cruel fatality exposed after death to the vulgar gaze of these sacrilegious men. The worm had not outraged the fair lineaments, and the modesty of the beautiful features struck such remorse into the hearts of the plunderers, that filled with pity and shame they immediately covered up the grave, and no one has ever since been impious enough to violate its sanctity. These two tombs are adorned both externally and in the interior with slabs of white marble, having sentences of the qurán sculptured on them. I looked in vain for any inscriptions which would certify to the occupants of the buildings, as I have heard them ascribed to different individuals than those to whom I have assigned them.

Of the other tombs, one to ISMAEL KHAN RUMÍ' occupies a conspicuous situation, the crest of one of the hills of the old city. Of the

history of the KHAN I am ignorant. I was equally unsuccessful in learning any thing regarding the cemeteries of two saints, PÍR MACHAM and SHAH DAWEL, both of which are beautifully situated in groves outside the city. A singular superstition is connected with the burial place of a third saint, PÍR KHIR, or as he is more properly called PÍR KARRA ; the last name originating in the belief that before the suppliant at the tomb can take rest, his wishes are granted.

Women desirous of progeny bake four flat cakes of flour, and crowning them with small pieces of meat and fruits, set them floating in a baolí near the tomb. If the saint is propitious, two are said to sink, and the other two having been first carried to the opposite side of the well, return back to the happy votaress.

As a not inaccurate method of calculating the Musalmán population of an Indian city, I visited on the *Bakríd*, the *idgáh* at which all the faithful are sure to be present, whom age and sickness have not confined to the house*.

An immense crowd had assembled but a large proportion of it was composed of idle spectators, or petty merchants, and I should not suppose that the number of Musalmáns was greater than 2,000.

The Musalmáns agree better with the idol-loving Hindus, than with the followers of their own prophet, the *bohras*.

The Mahrattas and Musalmáns, indeed have in a strange manner amalgamated their religions. AMÍR KHÁN paid a brahman to pray for him at *Rashkar* : HOLKAR always provides two tazeeas at the moharram, and gives presents to the water-carriers, while many of the Mahrattas appear dressed in green turbans, &c. on the *katil ká rát*. But the *bohra* can never conceal his opinions, is for every blurting out his creed, and seems longing to have a hearty curse at the three caliphs. Their chief mullá was my constant companion during my visit to *Oujein*. Sitting on one occasion with a munshi and myself, he asked interminable questions regarding our manners and customs. But the day was hot and the mullá is old : he grew sleepy : “ Iladmirait tonjours mais is bailloit quel que fois” and every yawn was finished off with a piously prolonged Y—a A—l—i. These exclamations became at last so frequent that I could perceive my munshi wincing under the infliction, and he told me afterwards that he should have been much offended “ but he’s an old man and thank God I’ve seen the world.” As might be expected quarrels between the bohras and sunnís, are not unfrequent, and in a fray which occurred at *Mandiswara* a few years ago,

* This method will not apply to a cantonment, where each regiment has its private praying-place.

the chief mullá narrowly escaped with his life*. A sunní will not receive a glass of water from a bohra, unless poured out before his eyes from the latter's lotá, who would it is declared, certainly spit in it if the other turned his back for a moment.

The early history of the bohras is involved in much obscurity: MALCOLM, who asserts that they are descended from the Hassanís, has not informed us, whether he derived his knowledge from common report, or written authorities, and omits to notice that COLEBROOKE and others have on strong grounds† disputed that extraction.

Of this interesting tribe, I at one time entertained a hope of being able to send you a more satisfactory history, than can be gleaned from the accompanying meagre notes: for on paying a visit to the chief mullá's house, I was delighted with the sight of nearly 200 volumes of Arabic lore, from which he promised to permit me to make whatever extracts I pleased. But the mullá is old, cautious and avaricious, and though still profuse of his promises of giving me the use of his library, I have not as yet been able to procure even a catalogue of it, and the scanty information which in answer to my queries, and to whet my curiosity, he sends me piecemeal, in letters, is of that description, which the Hindus call, *A'tpatáng*, in which nec pes, nec caput, &c.‡ Perhaps, however, he tells little, because he has little to tell. I am the more inclined to this suspicion, from the nature of a few extracts, hastily made, from two or three books which he pointed out to me, as the most respectable authority on the subject of his creed. Of the value of these you may judge from the following specimen§.

"A man, named YAKÚ'B, obliged to quit his country from some domestic or party feud, was the first of his sect who put his foot in India, having left *Egypt* and landed at *Cambat*, A. H. 532, A. D. 1137.

* See HEBER'S Journal, vol. II.

† Their not rejecting the last five Imams, their peaceable pursuits, &c.

‡ He promises to pay me a visit in the cold weather bringing all his books. Should he not fail me, I will send you notice of any thing I may find curious in them: D. HERBELOT mentions a few histories of *Yemen* for which I inquired, but the mullá did not seem to know of them. I remember the titles of a few of the bohra MSS. منقزع الاخبار عيون الاخير شرح الاخير.

§ The extracts, mere rough translations, are distinguished by inverted commas. Of the history of the sect before 532, I am ashamed to send but in a note the confused story of the mullá. The first Persian apparently of whom their chronicles speak, is one "SOLEYMAN FARSEE," who emigrated from *Fars* or *Hamadán*, (I suppose to Arabia,) and was the bosom friend of (there a word seems wanting) "BIN MAHOMED IL MUSTAPHA." ?

At this time, the chief mullá of the sect, (which had been for some years settled in *Yemen*,) was ZOHEIB BIN MUSA. Egypt obeyed the rule of the caliph MOSTEMSIR BILLAH, and SADRAS SINGH governed the Hindu kingdom of *Piranputam*."

NOW MOSTEMSIR, say most authorities, died A. H. 487, and his grandson HAFEDH, the 11th caliph, reigned from 524 to 544.

The *Guzerát* chronicles, though very confused at this period, agree better with the above date; for SIDDHA, or JAYA SINGH, of which SADRAS may be a corruption, was king of *Anhulwaranpatam* in 1094. YAKU'B having landed at *Cambay*, was received into the house of a málí named KELA, whose hospitality to a stranger soon met a reward, for the garden-well becoming dry, the prayers of his guest caused water again to rise in it. The gardener naturally approving of such a convenient faith, immediately adopted it, and YAKU'B learning the Gujeráti language with surprising quickness, soon gained as a second proselyte, a boy the son of a brahman.

The king SADRAS, and his two dewans, the brothers TÁRMALL and BÁRMALL, used to pay frequent visits to *Cambat*, for the purpose of performing pujá at a temple, much celebrated for an iron elephant, which hung in mid air, a *chamakpán* having been let into the roof above it. The zealous YAKU'B caused a block of stone to be cut to the size and shape of the loadstone, removed the original slab, and substituting his own, the elephant of course fell to the ground*. The daring author of the profanation, who made no secret of it, but when they were eagerly searching for him, boastfully exclaimed, "adsum qui feci," would have been immediately sacrificed to the rage of the idolators, but he represented that it was folly to put him to death, merely because he was more powerful than their god, of which he had already given them one proof, and of which he was prepared to offer another. Let your god said he, dry up that tank, if he succeed kill me; if he fail acknowledge my superiority. The eloquence of the preacher touched the simple Indians, who consented with joy to the trial; but

* It will immediately occur to your recollection that the *Gaznavide* MAHMUD performed the feat in the same country; Dow, i. 71. The story is a very old one, and BAYLE in his article "Mahomet" gives some amusing quotations on the subject.

YAKU'B might have learnt the secret at *Alexandria*, where in the temple of Serapis there was a similar argumentum demonis.—Sed cum quidam dei servus inspiratus id intellexisset magnetem lapidem e camera substroxit, &c. &c. PRIDEAUX, who had a large faith, and others have argued upon the possibility of the suspension.

in vain the brahmans, like the priests of old, called on the name of their BAAL, from morn even unto night, saying, BAAL, hear us. Their lord was peradventure asleep, for he heard them not, and the waters remained unmoved and undisturbed. YAKU'B stood by, like ELIJA, and mocked them, and when at last in despair they relinquished their fruitless task, he by a few prayers and incantations caused the waters to retire. I have dwelt the longer upon this fable because it confirms the fact of a connexion with *Egypt**, by the singular coincidence of the drying up of the tank, with a well known superstition peculiar to that country. In DE SACY's *Abd Allatif* the curious may read the whole process by which the African magicians absorbed water; a small image, the letters T and H, some string, a little pigeon's blood, &c. being the simple ingredients of their talisman†.

But YAKU'B's skill was not confined to depriving a pool of its water. At the king's request he again replenished the exhausted tank, and SADRAS and his court, won by such a succession of miracles, embraced the religion of their author. "Of a truth" says SADI, "every one is born with a disposition to Islámism." The inhabitants of the neighbourhood soon followed the example of their lords, and in a few days a numerous population was repeating the *Imámiyeh kulma*. The Indian converts, who being generally merchants, were distinguished by the name of *bohras* (*byohar*, traffic) were obliged, from their ignorance of Arabic, to refer to their brethren at *Yemen* whom they looked up to as superiors in all questions regarding the laws and ceremonies of their religion, just as the Parsís of *Hindustán* obtained their *revaiuts* from the more learned guebres of *Yezd*. As it is the duty also of every Bohra to perform once in his life a haj to his chief mullá, an active intercourse subsisted between *Yemen* and *Cambay*, the pious pilgrims doubtless mingling some attention to interest with their spiritual functions‡, and in going and returning

* Yeman was at this period a tributary of Egypt.

† See fourth appendix to the *Relation de Egypte*. The verses which contain the mystery are too long for insertion here, excepting the opening lines which have an amusing solemnity. "Toi qui desires apprendre le secret de faire absorber les eaux ecoute les paroles de verité que t'enseigne un homme bien instruit," &c. The object of drying up water was to uncover hidden treasure, the letter T was always used in African magic, it was the figure of the cross with which the height of the Nile was measured, what H signified I cannot remember. You will have remarked that the names *Kela* and *Chamakpán* (*Chambaka pathar*), are Hindi, though the work from which I extracted them was Arabic.

‡ That such has been the practice from the days of the Crusade till the present time, see ROBERTSON's disquisition.

providing such an assortment of goods as enriched both themselves and the Yemenites.

A mutual interchange of good offices thus established, it is not surprising that the latter when driven from Arabia by some revolution should have sought refuge with their Indian brethren, by whom as was expected, they were honorably and affectionately received. The whole tribe with the exception of a *few who are said to have fled into Persia*, perhaps in gratitude to their hosts or from similarity of pursuits, adopted on their arrival in India the name of bohras, assumed their dress and learnt their language. The old mullá had been enumerating to me in guttural tones the chief priests from 532 to the date of the final settlement in India, insisting that I should write them all down though they consisted of such fatiguing long names as “*Sayyad ya faqir uddín, Abdullah bin ali bin Muhamed bin Hátem*” and was about to tell me the date of the emigration, when I assured him that he need not trouble himself as I had an infallible method of discovering it. Making them some shew of figures and circles I multiplied the number of mullás 23 by 17, and the product came singularly near the truth, for the grand emigration was in 946. It was amusing to witness the old man’s astonishment; every visitor who dropped in, mullás and others he eagerly told of the wonderful calculation. They all elevated their eyebrows stroked their breasts and drawled out a Yá Ali*.

The troubles which obliged the bohras to leave “happy Arabia” are doubtless connected with the invasion of the Turkish emperor SOLEIMAN, who in 1538 conquered the kingdom of *Yemen*†. Of this event we have no very detailed account, and perhaps the bohra chronicles will throw light upon CANTEMIR’s meagre notice‡. The *Guzerát* historians of this period are too busy with the murders and depositions of the last weak kings of *Ahmedabad* to remark the entrance into the country of a few poor fugitives, and the bohras,

* I had shortened Top’s average of reigns as an adult only can succeed to the *bohra-gaddi*, but my average was too little; for the succeeding period it would have been too long, for as there were 22 priests 14 would be nearer the average of each reign.

† The Turkish troops followed the steps of the fugitives, for it was in this year that they made an attack upon *Diu* when four lamps suspended to the mast of every ship of the Portuguese fleet frightened the gallant army from the Indian shores.

‡ A work mentioned in D. HERBELOT’s article *Jaman* would probably describe the event at large, as it was written but a few years afterwards.

sheltered in their insignificance, do not seem to have been hindered*, and probably profited by the troubled state of the kingdom, and soon spread themselves over *Guzerat* and *Hindustan* settling at *Surat*, *Ahmedabad*, *Sidpore*, *Burhanpore*, *Oujein* and *Rampura*. Their numbers at present may be roughly estimated at 100,000 souls†.

The most remarkable person of the sect at *Oujein*, is decidedly their head mullá, *ESAU*, to whom all Europeans apply for information on visiting the city, for as he has resided there about 40 years; he is a living chronicle of the “times of trouble” and to boot like *CREBILLON*’s *Sháh Bahmun*, ‘il est sans contredit l’homme de sa ville qui possède le mieux l’histoire des événemens qui ne sont jamais arrivés.’

It is a mistake to suppose that he partakes of any of the divine authority with which the bohras invest their chief priest, of whose orders he is merely the organ; nor has he any particular respect paid him by his flock; for as we walked together at a *melá*, where numbers of them were assembled, I remarked that they almost all passed him without notice or salutation. He seemed to guess my thoughts, and said rather tartly, ‘we are a plain people, not addicted to bowing and scraping.’

The succession among the chief priests, is solely determined by the will of the reigning mullá, who in case of incapacity in his own family, from youth, bad conduct, &c. will transfer the honor to another house; and one of the first acts on ascending the *gaddí*, is to nominate the next heir to it. The last mullá, who was the *saggá* brother of mullá *ESAU*, died in the beginning of March, and was succeeded by *MAHOMED BADAR U’DDI’N* who is about 27 years of age. The bohras have three separate wards in *Oujein*, or as they themselves count them five, for two are large and double. Their religious buildings are hardly worth visiting except perhaps one mosque, to which is attached a low, small, dark room where rest the remains of 7 or 8 of their chief mullás: the tombs are placed side by side, on a raised foundation of fine white marble, on which verses of the *qurán* are thickly sculptured. A sort of awning is spread above them consisting of a board, into which pieces of looking glass are closely fitted together, and these with the common wall shades round the room give it the neat but tawdry appearance which characterises their shops. When lighted up on festivals, it may look gay enough, but on common days, its only ornament, the pure marble (to preserve

* There is a slight allusion to their having been expelled from *Sidpore* and *Ahmedabad*.

† I speak from native authority, without means of confirming it.

it from injury) is concealed under stuffed *rezáis*, so that the place altogether presented but a mean and shabby appearance; though of course I expressed with uplifted hands and eyes all the admiration I was expected to feel.

A Persian historian quoted by COLEBROOKE tells us that many *bohras* were converted in the orthodox tenets by the first Musalman king of *Guzerát* in 1391: but the "Arguments" of the traditionists, (we may guess their nature) doubtless prevailed only so long as they had the power of enforcing them; for I am assured, that there is not at present a single *sunní* included in the sect. They appear with a few ceremonial exceptions to be strictly *shíahs*; and reverence the six last *Imáms* which distinguishes them from *Ismaelís*. Their burial-grounds have a pleasing appearance, the tombs being regularly arranged in streets east and west. The tombs themselves, which are of course north and south, the corpse resting on its right side, differ in no respects from those of *sunnís*, with the exception of a small *chirágh takía* cut out of the north face, just like the cavity for the inscription of our own tombs. In a churchyard of this description at *Kargaon* I counted more than 1000 tombs ranged in about nine streets, some of them for children smaller than the rest, and one, covered with a singularly elegant, though perhaps tawdrily painted dome. They formerly, we are told, sent a fifth of their gains to the *Sayyads* of *Medina*, but a practice which imposed such a strain on the conscience could not have been expected long to obtain, among a money-loving people. Now and then perhaps a twinge of conscience, may induce the driver of a hard bargain to devote a pittance of his gains, to the holy *Sayyads*, but this is a voluntary, unusual, and supererogatory act of piety. Like other *shíahs*, they pray singly without an *Imám*. At their devotions they use a particular dress which consists of a *tahband*, a *chadar* thrown over their shoulders, and a small dark-colored cap, some adding to this a sort of surtout. After praying they wrap up the clothes in the *mosalla* or praying carpet. They are not so nice with respect to the cleanliness of this dress as COLEBROOKE supposed, for all that is required is that it shall be washed by their own hands after coming from the not sufficiently orthodox fingers of the *dhobí*, but it is only again changed, when become even in *their eyes*, dirty, or when it may have acquired a peculiar defilement*. So cleanly a precept as that of daily washing it, would be an exception to their general habits; for they are a very

* *Quum crepitum ventris ediderint*. They have generally two sets of this dress one of which is always kept at the mosque.

dirty people, wearing usually colored drawers, which they seldom wash, and do not change till they fall off in rags. Their houses seemed certainly neat, and a tiffin of which I partook at the mullá's was served up in the European fashion, in very clean-looking dishes, but the narrow and sometimes covered streets of their wards teem with every sort of filth. In this last respect they but copy their fellow-citizens of *Oujein*, than which I have rarely met a dirtier city : even in the dry weather mud a foot deep covers most of the streets, and disgusting sights and smells offend at every corner.

I must not omit to notice that a fine of 20 cowries (rich and poor pay equally) punishes the non-attendance of a bohra at the daily prayers. A larger sum is exacted for remissness during the Ramzán, and it is said that the dread of this small loss operates powerfully upon a class of men who are particularly penny-wise. The money collected thus is transmitted by the *Oujein* mullá to his chief at *Surat**, who devotes it to religious purposes, such as repairing or building mosques, assisting the needy of his subjects, and the like. Several other offences have the same characteristic punishment, such as fornication, drunkenness, &c. But the cunning bohras elude many of the fines, and daily indulge in practices not sanctioned by their creed ; thus in their shops pictures and figures may be purchased, though it is against the commandments to sell the likeness of any living thing. I cannot learn how the chief mullá is supported, but I am told that the heavenly passport he was supposed to furnish, is an idle fable, and every bohra to whom you speak on the subject begins to curse and to swear, and to exclaim that it is a lie.

An excellent bird's eye view of *Oujein* is obtained from the *Goga-shehid*, an isolated hill in the south-east quarter of the city. The name has its origin in one of the numerous versions of the tale of the throne of *VIKRAMÁDITYA* being discovered by *RÁJA BHOJ*. A case, which, to use the words of the Indian narrator, had made the rája bite his nails, was at once decided by a shepherd boy who was playing with his companions at the game of king, seated on a mimic throne on the top of the hill. The rája sent for the young lawyer who refused to stir from his judgment seat, and an armed party attempting to bring him by force, he defended himself gallantly, and at last overpowered with numbers and wounds fell lifeless on his throne of earth†. The

* The chief priests have of late years lived at *Surat*, but, their place of residence is in their own option and has been often changed.

† HUNTER misled by the word *Shehid* mistakes *Goga* for a Musalman saint, or perhaps he confounded him with *RAMASSEH PÍR*, also called *GOGA PÍR*, who was killed near *Poshkar*. See *MALCOLM's Central India*, 2 : 177.

rāja could not repress his sorrow at the death of the wonderful child till consoled by the suggestion of the vizir, that some virtue concealed in the hill, could alone have converted an ignorant cow-boy into a sage and a hero. An excavation being accordingly made, the magic throne with its lion supporters and 32 speaking puppets was brought to light*.

Mounted on this hill and turning to the west the eye is first attracted by a staring white wall standing alone, and like some huge target actually riddled with balls. This is all that remains of the palace of the restless PÁTANGAR whose singular history is doubtless not unknown to you. He imposed the same restriction upon his son and daughter-in-law as that with which BLANCHE persecuted St. Louis and his queen. In strange contrast, a bulky black building appears to the right of the last, wearing that dismal look peculiar to a house which has been long unoccupied. And is it quite uninhabited then? I asked a bystander. Oh no! was his answer, it is full of jins. A Musalman lad just then came up, riding a small pony (he once rode elephants, said one of his attendants in a loud voice but *jaisa húa taisá diya*), and begged to offer me his salám. From him I learnt that the sombre building had been the residence of the BHAO BAKSHI, the old gentleman, he assured me, might still be seen by the curious, squatted at midnight in the centre of the deserted hall, counting his money bags:—but the intruder would rue his temerity; for before he could leave the house, jins and demons would drive his senses out of him.

My new acquaintance with a justifiable pride, begged me to observe that the minarets of the mosques of A'DIL and CHAMMAN BEG, overtopped every building in the city. Even the golden *kalasa* of *Mahákál* which glitters in the distance can hardly dispute the preeminence.

The observatory of JAY SINGH may be distinguished to the S. W. HUNTER's minute description renders a further notice unnecessary†. The wall of the great quadrant is still standing though its circles are nearly obliterated‡. Did they remain they would but be thrown away at *Oujein* which has long ceased to be the abode of science.

* I have abridged a long tale, as the same or its fellow may be found in such common books as the *Battisi Singhásan*, &c. Most of them make *Dhár* the site of the *Singhásan*, and the inhabitants of that city boast their hill and their tradition.

† Asiatic Researches, vol. 5.

‡ The circles in the tiled building are probably still distinct, but I unfortunately forgot their existence till I had left the place.

In answer to my inquiries for a Jyoshí, I was informed that there was not one in the city fit to speak to a sáhib*, nor could I meet with a single person who had ever even heard of the *jantra* of VIKRAMÁDITYA. To determine the site of this would-be curious, for it would in some measure fix the position of the ancient city, and from BABER's notice†, the observatory would seem to have been standing in his time.

Still posted on the hill and looking around the eye falls on a confused mass of buildings among which the palace of the *Scindias* and of the *Romasilar* can alone be distinguished. To the north trees confine the view, shutting out some of the most populous districts, and rendering it impossible from the coup d'œil to guess at the number of houses so as to form some estimate of the population of the city. I was furnished for that purpose with a lengthy list of the mahals, which proved equally unsatisfactory, for some of them exist only in name and others have hardly an inhabitant. The Musalman names of a large proportion shewed the bygone influence of that sect. *Oujein* seems gradually retrograding to its ancient site, most of the southern quarter of the city being deserted, owing apparently to the little elevation of the banks of the river on that side which must occasion them to be frequently overflowed in the rains. To balance this the hills of the "*Juni*" are slowly becoming covered with *Nyapuris* without end.

When JACQUEMONT was at *Oujein*, he requested three of the principal authorities who chanced to be sitting with him to write down separately what they supposed to be the population of the city. I forget the extravagant figures they guessed, but two of them who had been at *Benares*, calculated the number of the inhabitants of that city, the one at 50, the other at 20 lacs. JACQUEMONT then produced your moderate census which of course they assented to and disbelieved. One of the party the chief mullá of the bohras, asked me if it was correct. I told him the story of the rája who challenged its accuracy

* That I was not misinformed, see Journal As. Soc. 3 : 508. I had been desirous of making inquiries regarding the very curious meteor mentioned in your Journal, 6 : 79. It may interest you to know that it was seen (and as far as I can learn at the same moment) at *Nimach* and at *Mahidpore* to the south ; at *Rajwass*, to the northwest, (I may perhaps err here, for I have lost my note of it ;) and at *Mhow* and *Hussingabad* to the north and presented at all these places exactly the same appearance. The beautiful sketches accompanying were drawn by Lieut. KEWNEY who saw the meteor at *Hussingabad*. (We regret the impossibility of introducing these colored sketches.—ED.)

† ERSKINE's Baber 51, the emperor seems puzzled between *Oujein* and *Dhár*. Where is there any notice of the old observatory ?

and whom you convinced in spite of his teeth by a reference to his own establishment. Do you remember that scene? The indignation of your friend at the number of 52 assigned to his family, his boast that it contained three times 52, and the difficulty he found at last in eking out even your tale, by two old beggar women who slept at his gate? If the more enlightened *Benares* folks were so incredulous and ignorant, you could not expect much assistance in such calculations from the Goths of *Oujein*. The number of residents I would roughly estimate at 70,000. The theories which account for the change of site of *Oujein* appear to me all equally unsatisfactory—I neither believe with HUNTER that a shower of earth, nor with MALCOLM that a flood, overwhelmed the old city, nor with the natives that it was turned topsy turvy. The tales of old bricks and of wood of surprising hardness, &c. dug up at depths of fifteen feet seem to smack of the *Oujein* failing of exaggeration. Several people were interrogated who had been twenty and thirty years at the place, none of them had ever positively seen such things, though all believed most religiously both these and much more wonderful curiosities to be found. It is currently told, that a chamber was discovered in which was seated the skin of a beautiful lady, just, explained my informant, like the shape of a grasshopper which you see trembling on a stalk of grass in the dry weather. Some incautious visitor approached too near the delicate shell, it vanished into air—like the fish found in the pyramids,—“*comme de la poussière qui s’envole quand au souffle dessus.*” Bricks found at any depth would prove little, for they might have belonged to walls which stood on the slope of a hollow, filled up by time; many of the houses of the present town being built in this fashion to save the trouble of making a back wall, or they might have belonged to under ground granaries, *tahkhánehs*, or wells. A shower not exactly like the famed one of bricks and tiles*, but one equally composed of building materials, such as rained, says ASSEMANI, in 769, “*Une pluie de pierres noires,*” seems as likely to have fallen, here, as earth or sand.

The surface of the hills (of the old city) where it has not been ploughed and picked is strewed with fragments of stone, just as you would expect in a place which had once been covered with houses: these broken pieces of trap being parts of walls of which the larger companions have been taken away as material for other buildings.

The theory of an inundation is principally supported by a tradition that the river has changed its bed. This belief seems to me a native

* PLINY, where the date is gravely given.

fabrication to account for a square, tall, brick building, which resembles the wells so frequently found near the banks of the river. It is situated in a hollow through which the river is said formerly to have flowed, and which is perhaps merely the dried-up channel of some nullah. Of the name of the well *Bíbí Mako* I could get no more satisfactory explanation than that the words are convenient for the repetition of the echo. Every little idle urchin runs into the square and bawls out *Bíbí Mako* with a drawl on the o, and is equally frightened and delighted with the reply of *Bíbí Mako*. One argument is conclusive against an inundation: that the hills on which stood the old city are higher ground than the level of the present town, and that the latter is the more likely also to be overflowed. Indeed no such extravagant theories are required to account for the desertion of the first occupied spot. The whim of the reigning prince is sufficient to determine the position of any oriental town, of which we cannot look around without observing instances, as at *Delhi*, *Lucknow*, *Maheswar*, &c. And that coins and antiques should be picked up, is not a whit more extraordinary than the annual harvest of such curiosities at *Beghram* and *Canouj*, &c. towns, the last of which at least, was gradually deserted.

Romance lovers would be shocked at my theory of the origin of the so-called rája BHIRTRI's caves. The natives are in the habit of excavating the foot of the hills of the old city for an excellent clay of which there is a thick and extensive bed. Any one who has resided at *Delhi* will remember the excavations there for the same purpose, which have not unfrequently been converted into agreeable tahkháneh's. One of those at *Oujein* nearly rivals in extent, BHIRTRI's retreat, is supported by arches cut out of the clay and is divided into several chambers. Such was probably the origin of the great caves, which are very low, and not of any great extent*. They are supported by pillars, clumsy, but massive, and the walls and ceilings are lined with enormous blocks of stone calculated, it might be thought, "to fatigue time." But they will shortly be crushed by their own weight; already one room has fallen in, and some of the slabs are in such a position that at first sight it does not seem safe to walk under them. What may have been the primary object of the buildings is matter of question. The natives contend that it was rája BHIRTRI's hermitage, but their own fables refute them, for we read that the rája immediately after swallowing the *amar phal* set out on his travels. In no place did he allow his weary limbs long to rest, though he halted at *Sehwan* on the

* The dimensions may be seen in HUNTER.

Indus, at *Bhartewar* near *Khyroda*, at *Chunar* and *Benares*, and to this day he is believed to be still wandering about, among the *Hyperbo-reans* beyond the *Himálayas*. A late writer* imagines it to have been the dwelling place of *rāja BHIRTRI'*. There is, however, no appearance of its having been built to live in. *BHIRTRI'* would have run the risk of breaking his head or his shins, every time he rose up, or walked, in his low-roofed unevenly-floored mansion†. The pillars too are sculptured on only three sides, that side which faces the wall, and which would not be seen by one passing through the caves, not having been even smoothly chiselled.

The antiquity of the caves will be much lessened‡, if from the first they were furnished in the same fashion as the present, for they are now evidently ling temples. The figures on the pillars, are small, much defaced, and were originally far from being deeply carved, but there is no difficulty in recognizing them for those indecent groupés which mark the temple of *Shiva*. Several lings are scattered about, though one only seems to be worshipped a *Kedareswar*, 'lord of cedars.' Marks of feet engraved on the rock are not unfrequent. At the end of the left cave on a slab of black stone about three feet high and one broad, two figures (one over the other), are cut, sitting cross-legged, performing *tapasya*. The upper one is called *Gorakhnáth*, the lower, his pupil *Bhirtrí*.

Near the entrance lies a huge head of a *Rákshasa*, and the *ghát* below takes its name from a gigantic stone image of *Kapila muni*, which leans against the bank half buried in sand.

The quantity of antiques collected amongst the ruins of Indian cities has always seemed to me a subject of wonder. The supply from the old *Oujein* is so constant and plentiful that the natives call the place by the appropriate name of *Rozgár ká sadábirt*, and it is in truth a never failing charity for the industrious poor. In the idle days of the rains the digging begins. The principal things found are glass, stone, and wooden, beads, small jewels of little value, seals, (agate and cornelian,) and a few women's ornaments; copper coins are numerous, next in number are the debased silver *Guzeráti* ones. Pure silver rupees seem scarce, and gold mohurs are either secreted and melted when found, or they but rarely reward the searcher, for I was only able

* The author of the paper before alluded to in the E. I. United Service Journ.

† The caves seem by their position to be exposed to inundation which alone would have unfitted them for houses, and may have been the cause of their having been so solidly built. An outer court, though very strongly constructed has been partly thrown down apparently by the swell of the river.

‡ That is, according to COLEBROOKE's theory, which however seems to have now but few followers.

to procure one and that a doubtful specimen. As the pilgrims carry away with them, as relics, what has been dug out of the *Juní-garh*, the merchants mix with the real antiques every old bead or piece of copper which has an ancient look, and pass them off as genuine on the unsuspecting natives. One man brought me a large heap of copper seals or plates of chaprâsses which had engraved on them modern Musalman and Mahratta names, and was ready to take his oath that they had been dug up, which perhaps they were, for he had probably buried them that they might have the appearance at least of age. Steatite "*Naddâlis*" are also frequently brought for sale, some of them as old-looking as if they had really been buried with the city. I send you one as a specimen.

Sometimes the owner of an antique cannot be induced to part with it. I was told of a baniah who had a fine elephant coin, but to my request that he would sell it me at any price, he urged that ever since it had been in his possession, he had been invariably lucky. At length he consented to let me look at his treasure,—it was a bright new fanam!

The difficulty of making a collection of coins in *Málwâ* is very much increased by the infinite variety of the currency. Every petty town has or had its separate mint, and the larger ones occasionally alter their type, so that when the impression has worn away, it is difficult to tell whether your specimen is an antique, or has been struck at a place a few miles from you. The bankers can give no assistance, they only look to the value of the piece, and care not for its author.

Even when we have secured a coin of whose antiquity we are assured, it affords but little of that satisfaction which rewards Mr. Masson's* labours. The surface of every silver *Saurashtra* coin I have procured has scaled off, leaving little of the impression perceptible; and out of several hundred of the pyce (I have called them), there is not a single specimen in which the letters, which seem to have been round the edges, are not worn away and illegible. In introducing to you my poor collection of antiques, I will commence on the approved principle of "at the beginning setting forth the best wine."

An intelligent munshi, who jealous of KERA'MAT ALI's fame has become an eager antiquary, informed me one morning that he had

* I had drawn up a few notes upon that gentleman's collection, but my paper has so swelled "*Eundo*" that I must defer them to another opportunity. Let me however assist him out of one trifling difficulty. In the second memoir he is perplexed by the differences of the amount, and modern calculations of distance in *Afghanistan*. But the measurements seem in fact the same, for the Roman geographers in writing of Asia always make the distance too great from dividing the stages of the Grecian authors they copied, by eight instead of $9\frac{1}{2}$, when reducing them into Roman miles: either RENNEL or DENVILLE discovered this.

procured a *Soleymaní* with characters so well engraved on it, as to remind him of the writing of YAQU'UB REKUM KHÁN ; a *Delhi* worthy, such a master of his pen, that a beggar asking alms of him, he wrote one letter on a slip of paper and threw it to the fortunate fellow, who gained a livelihood by shewing it. The munshi's treasure, which with much pomp and circumstance he unfolded from as many wrappers as bind his Koran, was the enclosed agate. I can make nothing of the character, though it bears some resemblance to the *Guzeráti Nágari*. When deciphered it will I fear give little or no information as the letters can hardly form more than one word, which will doubtless prove to be of some unknown.

[This seal was lithographed in Plate XXXVI. see page 680, where it is read as *Srí Vāṭi khuddasya*. Mr. B. ELLIOT of *Patna*, has one similar to it in type but much smaller, which bears the legend *Srí Yokachhāvasya*, the seal of YOKACHHAVAS, a name equally strange and un-Indian. Some of the insulated names on the *Allahabad* pillar are in the same style : but this is not the place to treat of them, as it is indispensable to have facsimiles before the eye while describing them. For the same reason we withhold (under permission) the author's notes on the several classes of coins collected by himself at *Oujein* and in its neighbourhood, of which he has most liberally favored us with many very curious and well preserved specimens. We hope soon to be able to engrave this series, which is rich in varieties. The name should embrace those coins having on one side four circles, single or double, connected by a cross, of which examples have already appeared amongst Colonel STACY'S Buddhist specimens. *Oujein* is also rich in what we have called the *Saurashtra* series, and still more so as might be expected, in the *gadia paisa* attributed to VIKRAMA'DITYA. We conclude Lieutenant CONOLLY'S journal with his description of an image visited on his return from *Oujein*.—ED.]

My pandit was so lavish in his praises of an image of CHAMUNDA at *Dewass* that on my way back to the cantonments I made a detour to visit it. A fatiguing walk up a hill some 400 feet high brought me to the boasted fane. The image a gigantic figure, cut out of the solid rock which slants inwards, forming a natural temple, is perfectly adapted to the native taste, being as fine as colors and tinsel can make it. A large daub of red and yellow paint is intended to represent a red canopy, sprinkled with silver spangles and bordered with gold and silver flowers. The face is red, the pajámas are red with gold spangles. The boddice and the huge earrings mimic gold, and rings of real brass hang from the cheeks and nose, the latter proving the image to be modern*. The upper right hand holds a flaming sword over her head, in the position called "forward." The trisul in her lower right hand is inverted, to strike the wretched *daitya* from whom

* According to ERSKINE, in his paper on *Elephanta* in the Bombay Transactions.

she borrows her name, who looks as pale, as silver tinsel can make him. One of her left hands grasps a club (*gadái*), the other a yellow rapper. Her *vahan* is a goose, *rara avis*, red turned up with white. A tiger lies crouched at her feet. This idol is much esteemed. The *rájas* of *Dewass* pay it regular visits, ground is set apart for its support, and for 30 miles round; every poor woman who hopes to be called "mother" pays her devotion at the shrine, and fixes a cow-dung *swastica*, on the rock. As you descend the hill, the capital of the great state of *Dewass*, a city of huts, delights the eye; no tree obscures the view; could *SADI* have seen it, with its two *rájas*, two courts, two palaces and two *saddars*, he would have retracted his stanza of the "*Do Dervaiish*." "*Quid si vidisset Democritus?*"

III.—*Account of the Tooth relic of Ceylon, supposed to be alluded to in the opening passage of the Feroz lát inscription. By the Hon'ble GEORGE TURNOUR, Esq. Ceylon Civil Service.*

MR. PRINSEP has, doubtless, already explained to the Asiatic Society, the circumstances under which he has been enabled to render another important service to the cause of oriental research, by the discovery of the alphabet in which the inscriptions engraven on the columns at *Delhi*, *Allahabad*, *Patna* and *Bettiah* (all precisely of the same tenor and in the same character); as well as the inscriptions found on various other monuments of antiquity scattered over different parts of India, are recorded. When, on the one hand, the multiplicity of these ancient monuments, still extant in *Asia*, is considered; and on the other, it is found that the age in which, and the object for which, these inscriptions were engraven, have been shrouded under an impenetrable veil, for centuries past, some idea may be formed, even by those who have not devoted themselves to investigations of this nature, of the possible extent of the application of this discovery; and the consequent value of the service rendered. In the department more especially of numismatics, in which Mr. PRINSEP's researches have been so eminently successful, he has already shown in the May Journal of the Asiatic Society, the only number published since his discovery, the important results to which that discovery is destined to lead, in that branch also of Asiatic investigation.

Finding that the alphabet thus deciphered bore a close affinity to that in which some of the ancient inscriptions in *Ceylon* are inscribed; and at once perceiving that the language in which the hitherto undeciphered inscriptions on the columns above mentioned were composed was the *Mágadhi* or *Páli*, Mr. PRINSEP lost no time in imparting his discovery to me; coupled with the request that I would furnish him